WASHTENAW COUNTY HISTORICAL SOCIETY - Founded December 17, 1857 APRIL 1991

WASHTENAW IMPRESSIONS

FROM THE PRESIDENT
WORK PARTY BIG HELP; ENTRY STEPS BEING BUILT

March 2nd was a great day for Spring Cleaning! Thirty-two WCHS members and friends showed up to haul, scrape, shovel, sweep, scrub, shine, and have fun at the same time. The drooping tile ceiling is gone. The fallen plaster upstairs is gone. The peeling wallpaper is gone. The metal duct pieces are gone -- taken to the Recycling Center. And none of it will be missed!

The weather cooperated. It was the first warm day of the spring. The rain that came later in the afternoon did not bother us.

Thanks to everyone who helped. You were a BIG help! If you couldn't make it, don't worry, other opportunities will be available. We will hope to involve YOU next time.

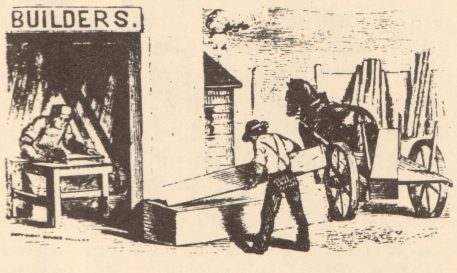
Joe Benkert, our carpenter, is starting to build the front and rear wooden stoops. (No more entry on a shaky stepladder or ramp!) He will also work at repairing the wood trim where needed, the damaged siding and the skirt board. Brick and stone to face the foundation will be installed soon.

Karen O'Neal
665-2242

Photo by Doug Kelley

THE GANG'S ALL HERE

Museum clean-up day volunteers March 2 posed on stairs of Kellogg-Warden house at 500 North Main.



DONATION INFORMATION

Anyone wishing to donate to the WCHS museum fund may send checks to:

NBD Ann Arbor
Attention: Mr. Eugene Fowler
P.O. Box 8601
125 South Main Street
Ann Arbor, MI 48107-8601

Information: Pauline Walters, 662-9092 (office).

NINETEENTH CENTURY MEDICINE IN ANN ARBOR WCHS TOPIC APRIL 21

Would you believe there was an early medical school in the Washtenaw County Courthouse?

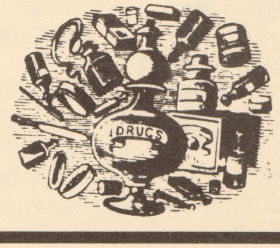
That is just one aspect of "Nineteenth Century Medicine in Ann Arbor" that Professor Nicholas Steneck will discuss at the WCHS meeting at 2 p.m. Sunday, April 21, at Bentley Library, 1150 Beal, on UM North Campus near Veterans Hospital.

Professor Steneck and his wife, Dr. Margaret Steneck, jointly teach a course on University of Michigan history and they led the restoration of the old 1854 observatory near University Hospital where WCHS met a year ago in February.

He heads an effort to preserve historic scientific instruments on campus including medical instruments. He has collected a thousand or more pieces.

He is just beginning to explore this topic, he said, and would be interested in what others can add. His program will include slides and possibly an exhibit of instruments.

The meeting is open to the public free of charge. Free parking Sundays across from library.



WCHS, GARDEN CLUB COMBINE FORCES FOR 1991 JUNE TOUR

WCHS's 1991 June tour will combine a catered luncheon and talk about old-fashioned flowers at the UM's Matthaei Botanical Gardens with a garden walk through four private local gardens.

The Ann Arbor Farm and Garden Association is sponsoring its first garden walk. They will donate the proceeds from this year's event to help landscape WCHS's new Museum on Main Street.

WCHS will sponsor the luncheon and talk by Scott Kunst, who teaches old-fashioned landscaping in the Eastern Michigan University Historic Preservation Program.

WCHS will offer a combined $20 per person ticket which includes the walk, luncheon and program or separate $12 luncheon tickets for anyone who already has an $8 walk ticket. Information: WCHS office, 662-9092.

Next Meeting:
19th Century Medicine in Ann Arbor
Professor Nicholas Steneck
2 p.m. Sunday, April 21,
at Bentley Library

Annual Potluck Dinner Meeting
5:30 p.m. Wednesday, May 1
O'Neal-Bednarz Mill
Macon, MI
(See map on back)

IRISH SETTLED THERE FIRST

NORTHFIELD HAD CATHOLIC CHURCH BEFORE ANN ARBOR

For travelers on the US-23 freeway north of Ann Arbor, the high spire of St. Patrick's Catholic Church of Northfield township is a landmark.

A WCHS audience gathered, appropriately enough on March 17, to tour the church and rectory and learn about the history of the parish established to serve early Irish settlers in Washtenaw County.

Thomas Hennings, professor of English at Eastern Michigan University and author of a history of Northfield Township as well as a history of St. Patrick's Church, was the speaker.

The parish of St. Patrick's was founded officially in 1831 when the first log church was built, he said.

Northfield township was originally part of Ann Arbor township and was settled at the same time. Benjamin Sutton, the first settler, came out from Detroit in 1824 with Allen and Rumsey until the trail split at Plymouth.

Sutton went to the right and founded what would later be called Sutton's Corners. His homestead, where he sold livestock, was on Pontiac Trail near Sutton Road. (Joy Road also crosses Pontiac nearby.)

"The original missionary priest who came out to Washtenaw County was Father Patrick O'Kelly. He came to America in 1821 and was immediately sent to western New York state to minister to the Irish who were building the Erie Canal.

"He founded a little log church in Rochester and they gave it the name St. Patrick. It evolved into St. Patrick's Cathedral, seat of the diocese of Rochester. So Patrick O'Kelly is famous in New York church history as well as Michigan.

"In 1826 he came to Michigan and signed the register at St. Anne's Church in Detroit. At that time, in the Lower Peninsula, there were only two Catholic churches--St. Anne's whose pastor was Father Gabriel Richard and the mission of the Grand River for Indians near Grand Rapids, whose pastor was the celebrated Father Baraga. So O'Kelly became the third Catholic priest in Lower Michigan at the time.

"In a letter to the Bishop of Cincinnati (the diocese of Cincinnati having jurisdiction over Michigan at that time) Gabriel Richard writes that O'Kelly is going out to 'Washtenaugh' County to minister to the Irish who are trickling in. Richard stated there were far more Irishmen there than in Detroit.

"The Irishmen came across Lake Erie and settled in Northfield township because of its oak openings or meadows. They thought they would not have to chop down trees and clear the land to farm.

"They were unpleasantly surprised to find out the root systems of the burr oaks in those vast meadows were horrendous. They could not be plowed by horses--they had to be plowed with oxen. It wasn't until 1850 that horses outnumbered oxen on the farms of Northfield township.

"In 1831 the Irish settlers built a log church with no name at all in the area of the present rectory. We know they wanted to finish it by Easter but did not.

"Four years later Father Thomas Morrisey was sent to minister to the Northfield church and to southern Livingston County where masses were said in private homes.

"O'Kelly was sent to the Milwaukee area because many Irishmen were settling there.

"The Irish Catholics in Ann Arbor complained that Fr. Morrisey would not say mass in Ann Arbor too often, that he wasn't available.

"In 1840 a family had a dying member. A member of that family came out to Northfield and Morrisey wasn't around. The person, who did not receive last rites, died.

"The Irish Catholics in Ann Arbor took up a petition and sent it to the diocese of Detroit. (A new diocese had been formed there in 1833.)

"As a result, Morrisey was recalled in 1840 and sent to Wisconsin. He is celebrated in Wisconsin as the founder of many parishes in the Milwaukee area.

"A new priest came. His name was Thomas Cullen. He was told that he was to be a resident pastor in Ann Arbor by the Vicar General of the Diocese of Detroit, Monsignor Badin.

"Now Detroit had a bishop--his name was Frederick Rese. He was a German who came to Michigan, took a look at Detroit, stayed for a few months and went back home to Germany, although until he died he was the titular Bishop of Detroit.

"So the Vicar General was running the Detroit diocese and Badin told Cullen he was not to live out here in Northfield. Cullen was to build what eventually became St. Thomas Church in 1842.

"Meanwhile, O'Kelly came back and was made pastor of Livingston and Oakland Counties. He established his pastoral residence on Silver Lake Road in Green Oak Township, close to this area, although he had to serve Pontiac and the rest of Oakland and Livingston.

"The first log church was replaced in 1837 under Morrisey's pastorate with a frame church in the area of the cemetery. That church had no name.

Ann Arbor News photo by Jack Stubbs
Courtesy of Thomas Hennings

ST. PATRICK'S CATHOLIC CHURCH
At Whitmore Lake and Northfield Church Roads near US-23.

"In 1850 that church had an extension built across the front of it, giving it a T-shape appearance. In 1850 the church got its first name--it was called St. Bridget's.

"There was no pastor in residence. The pastor would be at St. Thomas and he would administer from Ypsilanti to Jackson, which seems pretty hard, but remember the railroad was in to Jackson by 1841, so he took the railroad. He would come out to Northfield with horse and buggy.

"In 1864 they got a new bishop who lived in Detroit and we got a pastor in residence in Northfield township. His name was Peter Wallace. He decided he would have to build a rectory for himself to live in and he hit upon the idea of raising money by having a farmer's picnic.

"Now in the Bentley Library, in the Stevens letters there, we have William Nelson Stevens writing to his son, who was off in the Civil War fighting, telling him that the Catholics had their first annual picnic yesterday (August 20, 1864).

"It attracted 1,500 at 50 cents a head. They made $750. It was on the shore of Whitmore Lake, Whitmore Lake being a very popular summer resort at the time, having had grand hotels and beaches and groves for picnics.

"Wallace was able to build the rectory just north of the present rectory.

"In 1878 the parish had grown so much, especially in the summer because of tourists coming through, they decided they needed a much larger church and they built the brick church that you see now.

"It was built at the cost of $10,000. It's 44 by 88 feet. The original stained glass windows are there. It looks very much like it did when it was built over a hundred years ago.

"The priest at that time was Joseph Van Waterschoot. He decided he would have a competition between the Irish and German families attending and, according to legend, verified by old timers in our parish, there were two collection boxes, one for the Irish, one for the Germans.

"If the Germans put in more money they would call it St. Joseph. If the Irish put in more, they would call it St. Patrick. The Irish put in more--there were far more Irish here than Germans, although there were quite a few Germans attending the Lutheran church down Northfield Church Road.

"So the church got the new name of St. Patrick. It was dedicated October 20, 1878 by Bishop Casper Borgess, bishop of Detroit diocese.

"In 1889, the Reverend Louis Goldrick came and became a longtime pastor. He decided he needed a new rectory and the present rectory was built in 1890.

"Goldrick added another money raising festival--the Fourth of July picnic at Whitmore Lake. Because of the summer resort status of Whitmore Lake, there were popular singers and entertainment in the hotels.

"They would come and sing and Louis Goldrick himself was a great singer. An Ann Arbor journalist at the time referred to him as 'the Caruso of Whitmore Lake.'

"There was a rumor that he had once been in show business, gave it up and became a priest. That's not true. He entered the seminary when he was 13 years old. He was always going to be a priest but he did sing beautifully. He would lead the singing of patriotic songs at the picnic.

"The St. Patrick's Fourth of July picnic went until 1899. In 1900 it was given over to St. Thomas Church, Ann Arbor, because St. Thomas was building their present stone church.

"We have in our archives a gift of old letters from a Mrs. Nanry who died a few years ago. One of the letters, dated St. Patrick's day 1840, is a petition to Monsignor Badin, signed by over 150 Ann Arbor and Northfield township residents, testifying to the integrity and good character of the Reverend Thomas Morrisey. This was a counter petition to the one from Ann Arborites complaining about him.

"It is the oldest document in the archives of the Lansing diocese related to the Lansing diocese. They do not have the Ann Arborites petition.

"In the collection of letters that Mrs. Nanry gave us is also a letter by the Reverend Louis Goldrick in 1908 from Toledo. He claims he's been trying to call but the rectory is always busy and he guesses everybody's using the phone.

"Mrs. Nanry said that from 1902-1908 the only telephone in southwestern Northfield township was in St. Patrick's rectory and it was used by local residents.

"The church and the rectory were hit by a severe windstorm in 1917. The roofs were completely blown off and the church's stained glass windows damaged. The roofs were put back on and the windows repaired.

"In 1924, Father George Warren Peek became pastor. He actually succeeded Father Goldrick except for an interim pastor for a few months. Peek was a young man. He was later to go on to several other parishes and wind up in St. Thomas. He was pastor there from 1940 to 1969.

"Under Peek's pastorate at St. Patrick's extensive renovations were made. The church was remodeled and the grounds landscaped. The trees and shrubbery on the church grounds were planted by the parishioners at that time.

"They also erected a statue of the Sacred Heart between the rectory and the church in honor of Father Goldrick.

"The biggest thing they did was to build a basement underneath the church which was to serve as its social hall until 1978. In order to do that, the church was raised up on jacks.

"The men dug out the basement and then they inserted everything--the modern coal boiler furnace, bathrooms, kitchen and the like.

"In 1977 Father Patrick Jackson decided that in honor of the centennial of the church, they needed a new social hall which would also serve as religious education classrooms.

"The social hall officially opened December 31, 1977, for a New Year's Eve party."

The land on which the social hall stands was not part of the original 80 acres purchased by a Peter Desnoyer, silver-smith of Detroit, and given to Bishop Fenwick, bishop of the diocese of Cincinnati.

"When Father Jackson was exploring the land north of the rectory for the site of the new parish center it was discovered that none of that land 'perked.' Much of the land out here is swampy.

"The church purchased seven acres across Northfield Church Road on which to build the social hall. That meant their land went to about fifty feet east of the hall. Most of the parking lot was still not owned by the church.

"Peter Kelly, an oldtime resident born in 1899 and ex-Northfield township supervisor, was outraged but they just squatted.

"Eventually in 1984 the land was officially purchased so now we do own the parking lot.

"Somewhere about the time of the Labor Day Festival in 1980 the roof blew off the social hall and one wall was destroyed. Many tile on the church roof were blown off and there was much damage to the stained glass windows."

The buildings were insured and the damage was repaired right away, he said. Apparently this area is in a tunnel of heavy winds or a tornado area.

"Father (A. Joseph) Immel replaced Father Jackson in 1980. He will take

you on a tour of the rectory which has been restored and brought up to date. Father Jackson initiated the renovation.

"The church has just been completely remodeled in 1990. At this time last year, masses were said in the social hall during Lent and on Easter the church was re-opened so you'll see the new plastering and paint job."

After allowing a few minutes to look over an exhibit of historical materials, Professor Hennings led us to the church.

He noted that the church is the original structure except for the roof. The doors to the outside, replaced in 1949, were again replaced in 1986 when Tom Monaghan of Domino's Pizza donated them.

"Monaghan attends this parish occasionally and is an official member of the parish, I believe, although he has his own chapel and chaplain.

"A big problem occurred in 1983. When the organ was playing, these little white flakes were showering down on the choir loft and organ from the belfry. We thought it was patches of plaster.

"The men's club went up there and found there had been a longtime nest of pigeons and those flakes were all pigeon droppings.

"It was a horrendous job having to clean that out. They cleaned out the bell as well and confirmed what was in our records--that the bell was purchased by a Bernard Keenan and given in 1890 when the rectory was dedicated.

"The interior walls were originally whitewashed. In 1951 the walls back of and around the altar were covered with wallpaper and murals put on the ceiling.

"The murals of God, Mary, the Sacred Heart and such stood until 1970 when Mark Thompson was pastor. It was estimated that they were of no historical, artistic or monetary value and they were taken down and thrown out.

"Father Pat Jackson told me that the parishioners blamed him for the removal of all the holy pictures in the ceiling but he didn't have anything to do with it.

"In 1970 before Jackson came, this whole place was painted white. So too were the statues of Mary and Joseph. There was a little statue of the Sacred Heart and St. Patrick, both purchased after World War II and put in the back of the church.

"In 1971 when Father Pat Jackson came as pastor, Washtenaw county became part of the Diocese of Lansing. It was no longer part of the Archdiocese of Detroit.

"In 1977 we began to replace the old radiators. We had replaced about six of them and one man--a very dedicated parishioner--left one of the vents of the radiator open. That night steam filled the whole church. There were cracks all over the place. They had to cancel mass the next morning and clean up all the paintings and everything.

"Last year the church was painted a creamy beige color with gold trim and stencilwork decoration. The statues were also repainted.

"In 1947 the present padded kneelers were put in. They cost $800.

"In the late nineteenth and early twentieth century it was the custom to pay pew rent. The families would 'buy' their pews. Some of our old time members still feel that certain pews belong to them and others shouldn't sit in them.

"Originally there was no altar facing us. Before the reforms of 1965 the priest had his back to the congregation. There used to be an altar rail where people would go and kneel to receive communion."

"When Father Patrick Jackson, pastor here 1971-80, died in 1983 it was his wish to be buried in front of the statue of the Sacred Heart. The diocese complied with that wish, meaning that the bishop had to get special permission, from the Board of Health I guess, to have a grave site right there on the lawn. Jackson was pastor at Grand Ledge at the time of his death.

"This church building is not the oldest in Northfield township. The Wesley United Methodist Church at Whitmore Lake on East Shore Drive at Main Street was built in 1868, but it has had extensive renovation and additions. St. Patrick remains virtually the same."

"According to church law the chalice that holds the eucharist wafers must be cleaned in a special sink whose pipes do not go into the regular septic system. The special sink is in the room to the audience left, off the altar.

"I don't know what will happen to this church when the parish becomes too large, but it is on the National Register of Historic Places and I tend to think Bishop Povish will preserve it."

The Stations of the Cross are marked by large paintings, almost too wide for the spaces, he noted. A dean of the U-M art school said they didn't have any significant artistic value, but they have been put back up.

"You might see a sign 'Old Saint Patrick's'. That's not the official name. Brighton has a St. Patrick's Church. In 1976, in preparation for celebrating the church building centennial, Father Jackson suggested calling this 'Old Saint Patrick' to distinguish it from the Brighton church."

The audience then headed over to see the restored 1890 American foursquare style rectory where they were greeted and shown around by Father Joe Immel who was sporting a "Father O'Immel" name tag for St. Patrick's Day.

Father Immel has personalized the rectory with many antiques from his own family and others he has collected to supplement the regular furnishings.

Family pieces include a carved wood clock, about 100 years old, from the Black Forest of Germany, a Royal Doulton vase, some of his mother's crystal and a large, handsome carved chest from his aunt.

He has a small chest from the Lydia Mendelssohn estate in the dining room, a Victorian settee and chairs in the living room, religious figurines from a trip to Switzerland last summer, in his study, on the mantel of a slate fireplace.

The long living room has a fireplace trimmed with Pewabic tile, crafted in Detroit, and some stained glass in one of the windows. A large wood framed mirror, once at St. Thomas rectory in Ann Arbor, reflects the room. (Father Jackson salvaged it when it was no longer used.)

Anyone interested was welcome to go upstairs to see the bedrooms and comfortable television-reading room.

The old cupboards were retained in the kitchen but the ceiling, once dropped, had been raised again. There as elsewhere in the house, the curtains were hung inside the window frame to show off the old-fashioned cornerblock with bulls eye woodwork.

A Christmas cactus, an orchid and a large shamrock sat in the kitchen window.

A framed motto over the phone attested to Father Immel's sense of humor: "God made chocolate in heaven and the Devil threw in calories when it landed."

WHAT IS IT? GAME OFFERED SCHOOLS, GROUPS

WCHS offeres a traveling exhibit of small artifacts set up as a humorous *What is it?* game to schools for children and another for adults.

They are available for classes and meetings. Information: Arlene Schmid, 665-8773.

ANN ALLEN'S HUEGENOT BIBLE GIVEN WCHS

By Russell Bidlack

(Professor Bidlack, dean emeritus of the University of Michigan School of Library Science who is the local authority on the founders of Ann Arbor--the Allens and Rumseys--made these remarks March 17 when he presented Ann Allen's heirloom Bible to the Society. WCHS plans to exhibit it in the new Museum on Main Street.)

Anyone having even a cursory knowledge of Ann Arbor's history is familiar with the name **Ann Allen**, or, to be precise, **Ann Isabella (Barry) McCue Allen**. Although she was still in Virginia at the time, it was to honor his wife that John Allen, in the spring of 1824, chose **Ann Arbor** as the name for the settlement he had founded the previous February.

While the fact that the wife of Allen's junior partner, Elisha Walker Rumsey of New York, bore the name Mary Ann may have added to the appropriateness of the choice, there can be no doubt that it was John Allen who chose the name, and that it was his absent wife whom he wished to honor.

He rejected two other names that he had considered earlier, **Allensville** and **Annapolis**. He also chose Ann as the name for one of his streets, as shown on the plat of the village which he and Rumsey registered in Detroit on May 25, 1824.

What was the source of the word **Arbor**? There is ample contemporary evidence to support the statement made in 1852 in *Godey's Lady's Book* by Ann Arbor's first historian, Mary Clark: "It was called 'Arbor' on account of the noble aspect of the original site of the village--which was a burr oak opening, resembling an arbor laid out and cultivated by the hand of taste."

It was on October 24, 1824, at the end of a three-month-long journey, that Ann Allen first saw the cabin which her husband had built in his burr oak opening. She had traveled from Augusta County, Virginia, with John's parents and his two children by an earlier marriage, as well as his younger brother.

While the elder Allens and the Allen children rode in their covered wagon, Ann had ridden horseback most of the way, carrying in her lap her and John's 15-month-old daughter, Sarah Ann. Ann Arbor would be Ann's home for the next twenty years.

Like her husband, Ann had also been married previously. At age 16, she had been wed to Dr. William McCue, ten years her senior. When he died in Lexington, Virginia, on November 7, 1818, Ann became a 21-year-old widow responsible for a two-year-old son named John and an infant of eleven months named Thomas.

It was on June 7, 1821, that she became the second wife of John Allen, a widower with two children, James and Elizabeth, whose ages were similar to those of Ann's two sons. For Ann, her marriage to John seems to have been more for convenience than for love.

GREAT-GRANDDAUGHTER SENDS TESTAMENT

Sarah McCue of Virginia, last surviving great-granddaughter of Ann Allen for whom Ann Arbor was named wrote the following note with the Bible:

"My Dear Friends of Ann Arbor,

It is with love and pride I give this French testament of Ann Barry Allen's to you. I would like to give you the history of this little book but this I cannot do.

I am, however, certain this Bible was brought by one of Ann's forebears who were French Huegenots to Londonderry, Ireland, when they were driven out of France.

This book has been kept and treasured by Ann and her descendants over many years. It would be thrilling if this little book could tell the story but, this we do know, it tells the most wonderful story that has ever been told.

Sincerely yours,
Sarah W. McCue,
Great-granddaughter"

January 27, 1991

When John Allen wrote to his financially-ruined father in early August, 1824, urging that he and John's mother join him in Michigan Territory, he wrote also to Ann that she and Sarah should accompany his parents on their journey.

The McCues, with Ann's uncle, Andrew Barry, and other relatives, all devout Presbyterians and members of Augusta Stone Church, met in an extended prayer session to consider John's directive.

Ann was not invited to this meeting, but when it ended, she was informed that, while she and her infant daughter should follow her husband's wishes, her two sons would have to remain in Virginia with their guardian, Ann's former brother-in-law, James McCue.

Thenceforth, from her tearful farewell on August 22, 1824, Ann would be torn between her concern for her fatherless sons in Virginia and her marital obligations to her restless and adventurous husband in Michigan. From her several extant letters to her son, Thomas, written in the 1830s and early 1840s, we know that Ann was never truly happy in the town that had been named for her.

No two people could have been more different in temperament and sense of values than were John and Ann Allen. Deeply religious, Ann became a founding member of the Presbyterian Church in Ann Arbor in 1826 while John joined no church until late in life. Ann was by nature demure, even shy, a "great home-body" as she described herself in an 1834 letter, while John was a true extrovert, always the optimist, jovial and self-confident.

"Be courteous to all with whom you associate, but intimate with very few," was Ann's advice to her daughter, while John urged his son, James C. Allen, to "aim to become the center, or the brightest star, in the circle of your acquaintances."

Ann placed great importance on economic security and the niceties of life, while John was a born speculator and adventurer. Educated for the role of a Southern lady, Ann was never comfortable among Ann Arbor's predominately Yankee population--"cunning as foxes" she called them in a letter to her son, Thomas, in 1837.

As the years passed, Ann developed a growing sense of guilt for having agreed to leave her sons in Virginia. She became increasingly melancholy and withdrawn from her frequently-absent husband.

John's remarkable success, prior to the Panic of 1837, in buying and selling Michigan land, as well as founding other towns, gave him little time for home and family, although they lived in a fine house with "domestics" to do the housework and a groom to tend the horses and drive their carriage.

But with the Panic of 1837, John Allen was financially "used up" as he described his situation to a friend. Ann's humiliation was as devastating to her psyche as their reduction to near poverty. "I am poor and needy," Ann wrote to her son, "When I look back, all that I had is gone to the four

winds. All my hopes are realized in disappointment."

So it was that in 1844, in the words of John's younger brother, James Turner Allen, Ann and John, "not living happy together, agreed to separate." That spring, Ann's son, Thomas McCue, now married and father of an infant daughter, journeyed to Ann Arbor to bring his mother and his half-sister, Sarah, back home to Virginia. There, Ann helped care for her first grandchild, her namesake, Ann Barry McCue.

In 1848, Sarah Allen was married to Dr. J. Addison Waddell of the village of New Hope, and thereafter Ann made her home with her daughter and son-in-law, although she made two lengthy visits each year to the home of her son, Thomas McCue. In 1851, Ann learned that Mr. Allen, as she always called her husband, had died in San Francisco, a victim of the California Gold Rush.

Although Ann was much happier back in Virginia than she had been in Ann Arbor, she continued to suffer heartaches. She witnessed the invasion of Augusta County by the Yankees during the Civil War, in the midst of which, in 1863, her namesake, Ann Barry McCue, died at age 19.

Two years later, in 1865, Ann's son, Thomas, died following a lingering illness, leaving a widow and eight children to face the hardships of Reconstruction. Scarcely a year had passed following this tragedy when Ann's other son, John McCue, who had led a troubled (and childless) life, was carried to his grave near the old Augusta Stone Church. The only son of Ann's daughter, six-year-old Willie Waddell, died in 1867.

A granddaughter remembered Ann as "small and rather frail looking; a very interesting talker and a good reader. I remember the double window in my mother's room where she would read aloud.

There were three steps by the window that went upstairs; I would slip in when I heard her reading and sit on those steps." This granddaughter also recalled that Ann always retained her Irish accent, that she would say "me frock" and "me own."

In her final years, Ann Allen became both blind and deaf, and life held few pleasures. At last, in her 79th year, on November 25, 1875, death came quietly to the woman who is remembered in the name of our town.

For her funeral at the old Stone Church, which is the oldest Presbyterian church in Virginia, the pastor chose his text from the book of Job: "All the days of my appointed time will I wait till my change come."

But this is the end of Ann Allen's story. To make relevant the purpose of these remarks, we must go back to an earlier time.

Ann's father, Thomas Barry, at age 20, had emigrated from Londonderry, Ireland, to Baltimore, Maryland, in 1787. His father, a merchant who had built up a large trade with the American colonies, had lost much of his wealth during the American Revolution and had died when Thomas was only thirteen.

A prosperous cousin of Thomas named John McKim, who had been reared by Thomas' mother, gave the young man his start in the New World, as he also, a little later, gave to Thomas' younger brother, Andrew Barry. After providing Thomas practical training in his store and warehouses in Baltimore, McKim helped him establish a store for himself on Maryland's Eastern Shore in 1792.

It was there that Thomas fell in love with 16-year-old Ann Isabella Smith. They were married against the wishes of the Smith family, the reason being, according to a letter that Ann Allen wrote in 1867, that her father had been "a stranger and a young Irishman."

Because Thomas Barry's health was adversely affected by the damp climate of the Eastern Shore of Maryland, John McKim advised him to take his bride across the Blue Ridge Mountains to a village in the Shenandoah Valley called Staunton, in Augusta County, Virginia.

There he established a successful mercantile business, and it was there, on January 22, 1797, that the Barry's only child was born, a daughter, named for her mother. The young couple's joy was short lived, however, for nine days later the youthful mother died.

The illness which had prompted Thomas Barry to leave Maryland claimed his life three years later, in 1800. The McKim family then arranged for a nurse to take Ann to her grandmother in Ireland. There Ann remained until age nine, when her grandmother and her maiden aunt brought her back to America in 1806.

Ann had been left a considerable estate by her father which was carefully managed by her uncle, Andrew Barry, and John McKim, and with her income from those investments, the orphan girl was given an education considerably beyond that afforded most young women of her day, first in private schools conducted by Presbyterian ministers in Staunton and Winchester, and later in a Baltimore "seminary" (actually a finishing school) under the tutelage of "a famous French lady."

Then, in 1813, had come her marriage, at age 16, to Dr. William McCue. The next five years would be the happiest period of Ann's long life.

Although Ann's father, Thomas Barry, had been, indeed, a "young Irishman" when he made his appearance on Maryland's Eastern Shore in 1792, his Barry ancestors had been French aristocrats long before they became Irish, and on his mother's side, Thomas had a great-grandfather, Sir John McKim, who had been knighted by King William III following the Siege of Londonderry in 1689.

Ann Allen recalled in 1867 that her grandmother had told her that the Barrys had been a noble family, with a "genealogical tree" to prove it. They had also come under the influence of the teachings of John Calvin and had joined the religious reformers called Huguenots.

Under King Henry IV of France, the Edict of Nantes in 1598 had given the Huguenots political rights equal to those of the Catholics, but in 1685 Henry's grandson, Louis XIV, revoked that privilege.

Reformed religion was now forbidden in France, and all children were to be educated in the Catholic faith. Those who refused to return to the Mother Church faced dire punishment, men became galley salves and women went to prison.

Some 400,000 Huguenots fled France after 1685, but, because emigration was also forbidden, their departure was gradual, with individual families quietly slipping away, leaving their property and most of their possessions behind them.

Thus did members of the Barry family find their way to County Donegal in Ireland, near Londonderry. While maintaining their strict Protestant faith, the Barrys, like other Huguenots, were quickly assimilated into the culture of their new homeland. Even the French language was soon forgotten.

The French philosopher, Voltaire, once said that "every Huguenot with a Bible in his hand is a pope." Indeed, the Bible, particularly the New Testament and the Psalms translated into the vernacular, was considered a necessity for every Huguenot home.

This may explain, also, why the only item owned by the first Barry to seek refuge in Ireland, and which has been passed down as a family heirloom for over 300 years, is a small leather-

bound Testament, with the Psalms, in French translation, printed in Paris in 1668. (It also contains the Huguenots' rites for baptism, appropriate prayers, a catechism, the Ten Commandments, and a Confession of Faith.)

As the eldest son in his generation, Thomas Barry had inherited this remnant of his French ancestry, and, as it had been carried by a forefather to a new home in Ireland a century earlier, so Thomas brought it to America in 1787.

It is believed that, following his death in 1800, it was sent back to Ireland with his three-year-old daughter, but that it was carried again to Virginia by Ann's grandmother when she came with Ann in 1806.

This small book became one of Ann's prize possessions for it provided a link to the father whom she could barely remember. Whether she brought it to Ann Arbor in 1824, we do not know. It is remembered that a fragment of a page now lost, bore Ann Allen's signature, followed by the words "her book."

Ann decided, apparently, that this heirloom should go to her namesake, her first grandchild, for the penciled signature "A. B. McCue, Belvidere" appears on the initial page of the Book of Matthew. When Ann Barry McCue died at age 19 in 1863, the book remained at Belvidere, the ante-bellum home which Thomas McCue had built in 1852.

Over the next century, it passed into the hands of Edward McKim McCue, Ann's youngest grandson, and from him into the possession of Edward's daughters, Margaret, Mary, and Sarah.

Now, Sarah McCue, the last of Ann Allen's great-granddaughters, has decided that the final owner of this precious artifact should be the Washtenaw County Historical Society for display in its Museum on Main Street in the city whose name perpetuates that of its first lady.

Miss McCue has sent, also, the original of the only photograph ever taken of Ann Allen which was owned by Edward McCue. She has placed Ann's letters written from Ann Arbor to her son in Virginia in the Bentley Historical Library.

It is a distinct honor for me, on behalf of Sarah W. McCue, now to hand this treasured heirloom, once a prized possession of Ann Allen, to Karen O'Neal, President of the Washtenaw County Historical Society.

WCHS-ERS TAKE PART IN HISTORY CONFERENCE

On March 22, Louisa Pieper, Marilou Warner and Karen O'Neal participated in a conference concerning the content and process of Teaching Michigan History K-12. It was sponsored by Staff Development Services, WISD, and the Historical Society of Michigan's Center for Teaching Michigan History.

Louisa, Marilou and Karen presented information regarding *Local Resources Available for the Teaching of History.* Social Studies teachers from around the county were invited to attend.

WANTED: STORAGE SPACE, DRIVERS/VANS/TRUCKS

The Museum Planning Committee has added a couple of items to its wish list of last month:

1. Basements or garages to temporarily house wish list items that are being offered.
2. Drivers with vans or trucks willing to help cart wish list items to store and/or to an inventory office space in the Main Street area.

If you can donate such space or services please call Nancy McKinney, chairman, at 665-5171.

PLEASE CHECK MAILING LABEL FOR DUES STATUS

Please check your mailing label. If it does not say *1991* or *Complimentary* it means you need to pay dues to continue receiving *Washtenaw Impressions.* If not, this is the last issue you will receive.

To join send name, address and phone number with check or money order payable to Washtenaw County Historical Society to: WCHS Membership, 122 South Main, Suite 250, Ann Arbor, MI 48104-1903. Information: 662-9092.

Annual dues are $10, individual; $18 a couple. Senior individual (60) $8, senior couple, $14. Sustaining dues $50, commercial, $25 and student $5. Only one of a couple need be 60.

PROBLEM SOLVING TALK

David Werly, past-president of a Toledo, Ohio society, will talk about "Special Genealogical Problem Solving and Decision Making" at the Genealogy Society of Washtenaw County Sunday, April 28, at Washtenaw Community College.

Meeting 1:30 p.m. in Lecture Hall II, Liberal Arts and Science Building; talk about 2 p.m., followed by class, "Panel on Problem Solving and Proper Evidence."

HISTORIC HAPPENINGS INVOLVE: APPRAISALS OF ANTIQUES, 4-H, SHOW AND TELL, BEADED BAGS

Chelsea Historical Society: 7:30 p.m. second Monday at Depot, North Main at tracks.

Dexter Society: Lawrence Dumouchelle of Dumouchelle Galleries in Detroit will appraise carry-in antiques from 10 a.m.-4 p.m. Saturday, April 27, at the museum, 3443 Inverness.

Fee, $5 for oral appraisal, $7, written except for items of more than $1,000 value, $12. It is sponsored by the Society's Heritage Guild.

Manchester Society: 7:30 p.m. third Tuesday at Blacksmith Shop, 324 East Main.

Milan Society: 7:30 p.m. third Wednesday at Hack House, 775 County Street.

Pittsfield Society: History day open house exhibit and program, "Salute to the Cooperative Extension Service," 1-5 p.m. Sunday, May 5, at township hall, State and Ellsworth Roads. Program at 2 p.m.

The day is in honor of the late Ray Ticknor, first president of the historical society and leader of a 4-H Handicraft Club for 25 years, and his mother who was a member of an Extension Homemakers Club.

Salem Society: "Show and Tell" meeting, 7:30 p.m. Thursday, April 25, at the former Congregational Church in Salem on Dickerson Street, diagonally across from the township hall.

Saline Society: 7 p.m. third Wednesday at Senior Center, 7605 North Maple Road. A speaker will talk about the restoration of the Dexter railroad depot April 17.

Ypsilanti Society: Quarterly meeting, 3 p.m. Sunday, April 21, at the museum, 220 North Huron, to discuss a new revised constitution for the Society and hear a local speaker, name to be announced.

The museum, open 2-4 p.m. Thursday, Saturday and Sunday, has special exhibits of men's dress-up clothing, children's dresses and beaded bags. Archives open 9 a.m.-noon weekdays.

O'NEALS TO HOST ANNUAL POTLUCK AT MACON MILL

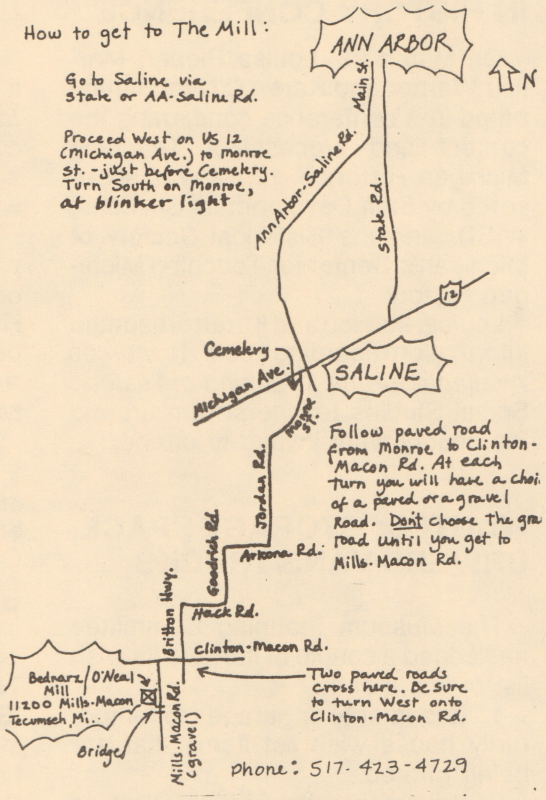
The WCHS annual meeting will be held Wednesday, May 1, at a former Henry Ford mill at Macon that is now owned by Henry Bednarz and Karen and Joe O'Neal.

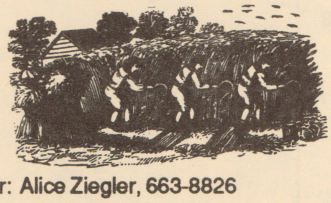
It will begin at 5:30 p.m. with a potluck dinner and meeting with election of officers and directors. The Scottish Dancers, of which WCHS Treasurer Louisa Pieper is a member, will entertain. There will be a tour of the mill.

Henry Ford built it in 1944 by Macon Creek, about 20 miles southwest of Ann Arbor in Lenawee County. It was his last mill project. He had previously restored several old mills in southeast Michigan.

Those attending are asked to bring a dish to pass serving 8 to 10 persons and their own table ware. Coffee and tea will be furnished.

See map for directions. Please note that from Monroe Street in Saline at each turn follow the **paved** road only to Clinton-Macon Road. There both roads are paved, so turn west or right to Mills-Macon Road, then left on the only gravel road on your route. The mill is on your right after you cross the creek.





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BANK HISTORY BUFFS: CAN YOU EXPLAIN THIS?

A Bank of Washtenaw one dollar bill, dated May 1, 1854, that is owned by a Don Hart of Wethersfield, Connecticut, poses a puzzling question: How could it have been issued then when the bank is supposed to have ceased to exist in 1847?

Hart inquired of Susan Wineberg, a WCHS director, for information. If any reader knows more about the early bank please call Susan at 668-7470.

A xerox copy of the bill, seven by two and three-quarter inches, says the bank was incorporated in 1835.

THANKS FOR HISTORY-MAKING CONTRIBUTIONS

• to everyone who participated in the clean-up at the museum. (If you helped and we did not get your name on the sign-up sheet we apologize.)

The following signed-in: Catherine Belknap, Rosemarion Blake, David Braun, Wayne Clements (president of Saline Historical Society), Gary Cooper, Marilyn Dickerson, Liz Elling, Mark Enns, Marty Evashevski, Lois Foyle, Marguerite Harms, Sarah Iglehart, Doug Kelley, Grace Kortesoja, Vera Levenson and Mary Lirones.

The list continues with Nancy J. Major, Joyce and Steve Mason, Nancy T. McKinney, brothers Maciek and Wojtek Nowak, Joe and Karen O'Neal, Louisa Pieper, Pete Rocco, June Rusten, Elaine Sims, Marian Spencer, Pam Tabbaa, Mary Thornbury, Pauline Walters and Alice Ziegler.

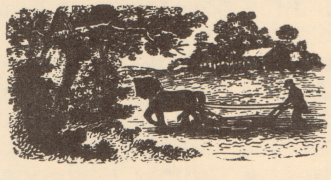
• to Pauline Walters for shopping for, preparing, bringing and donating the lunch we enjoyed that day.

• to Nancy McKinney and Jeannette Carr for installing the MONEY exhibit in the County Administration Building (Old Post Office). Stop in and see it in the case in the lobby.

• to Marty Evashevski, for Purple Hearts.

• to Killins Concrete Company and Bill Davies for donating the concrete for the front and back porch footings.

• to Marguerite Harms and Angela Del Vecchio for helping prepare the mailing of almost 5,000 fund raising letters.



WASHTENAW COUNTY HISTORICAL SOCIETY
Next Meeting

2:00 P.M. SUNDAY
APRIL 21, 1991
Bentley Library
1150 Beal
UM North Campus

☆☆☆☆

ANNUAL POTLUCK
5:30 P.M. WEDNESDAY
MAY 1, 1991
O'Neal's Mill
Macon, MI

WASHTENAW COUNTY HISTORICAL SOCIETY
Goodyear Building, Suite 250
122 South Main Street
Ann Arbor, Michigan 48104-1903

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